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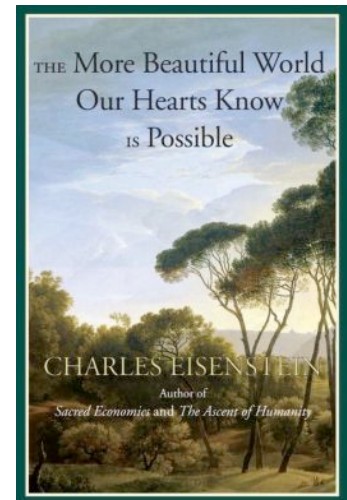
Book reviews

Charles Eisenstein. *The More Beautiful World Our Hearts Know Is Possible*. Berkeley, CA: North Atlantic Books, 2013. 273 pp. \$19.95
Occasional footnotes with some references. No index.

This is a book I found hard to put down. Charles Eisenstein is a writer and speaker with great gifts of pattern recognition. Eisenstein identifies some of the misguided stories that we humans are telling ourselves.

We human beings are meaning-makers, map-makers, exchanging one map for the next and wandering within it as if it were not a map but the territory. (p. 241)

He explores how these stories are getting us into serious trouble – to the point of endangering the survival of life as we know it on our planet today. Many other writers avoid stating the seriousness of these dangers and how close we are to knowing that we are unlikely to see our children or grandchildren survive the consequences of humanity's complete depletion of our natural resources; polluting the planet beyond retrieval; and killing off most other living species of animals, plants and other creature. Eisenstein does not shy away from examining these serious threats to our planet.



I think it is better not to obscure the despair, because real hope lies only on its other side. Despair is part of the territory we must traverse. Until we reach the other side, despair weighs on our hearts as we soldier on, never fully believing we are doing much good. Eventually, however, strong our spirits, our efforts waver, our energy flags, and we give up. Perhaps for a while, personal vanity can keep us going as we uphold a self-image of being ethical, conscious, and a “part of the solution.” But that motivation is insufficiently deep to bring us to the courage, commitment, and faith we need.

True optimism comes from having traversed the territory of despair and taken its measure. It is not ignorant of the magnitude of the crisis nor unaware of the forces that stand in the path of healing... It isn't that I have shied away from the bleak truth because I can't take it. Optimism lies on the other side of it, and hope is its herald. (p. 55)

Eisenstein identifies the root problem behind humanity's depredations of our planet as one of telling ourselves we are separate from other living beings and superior to them; and worse, that we have dominion over all other life and over our planet herself. And we blame 'others' for the predicaments we are facing. This is evil.

Evil is not only a response to the perception of separation, it is also its product. How do we deal with this implacable, malevolent Evil? Because force is the only language it understands, we are

compelled to join it in force; ... we become evil too. Human beings have been committing horrors for thousands of years in the name of conquering evil. The identify of evil keeps changing – the Turks! the Infidels! the bankers! the French! the Jews! the bourgeoisie! the terrorists! – but that mindset remains the same. As does the solution: force. As does the result: more evil. Must we forever battle the image of our own delusion? We see the results all over our scarred planet. A saying goes, “The greatest tool of the Devil is the belief there is no Devil.” Perhaps the opposite is true: “The greatest tool of Evil is the idea that there is such a thing as Evil.” (p. 205-6)

... To condemn what we see as selfish, greedy, egoic, or evil behavior and to seek to suppress it by force without addressing the underlying wound is futile: the pain will always find another expression. Herein lies a key realization of interbeing. It says, “I would do as you do, if I were you.” We are one. (p.20)

Most often, actions taken from self-righteousness only end up validating the self-righteousness through the hostile response they generate. See? I told you these people are awful! Direct actions, protests, hunger strikes, and so forth are powerful only to the extent self-righteousness is absent. When undertaken in intentional service to a vision of that which could be, they are powerful indeed... if you feel a sense of superiority over those not so engaged, a sense of condemnation, or patronizing indulgence toward those who don't get it... then the motive of proving yourself good is almost certainly present. And that is what you will achieve. You can go to your grave filled with admiration for yourself. You can have engraved on your tombstone “Was part of the solution, not the problem – unlike some people.” But wouldn't you rather change the world? (p. 174-175)

Eisenstein does not give us the solutions to all of the serious problems we are facing. He shows us the healing attitudes we can adopt – in order to make planetary healing possible.

The new Story of the People, then, is a Story of Interbeing, of reunion. In its personal expression, it proclaims our deep interdependency on other beings, no only for the sake of surviving but also even to exist. It knows that my being is more for your being. In its collective expression, the new story says the same thing about humanity's role on Earth and relationship to the rest of nature. It is this story that unites us across so many areas of activism and healing. The more we act from it, the better able we are to create a world that reflects it. The more we act from Separation, the more we helplessly create more of that, too. (p. 20-21)

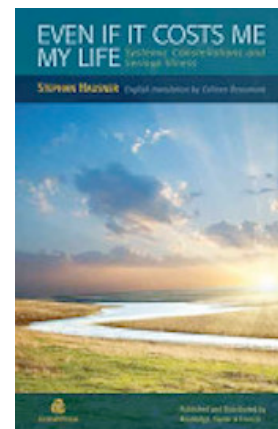
This book deserves an index! It is one I will reread several times.

Reviewed by Daniel Benor, MD
IJHC Editor-in-Chief

Stephan Hausner. *Even if it Costs Me My Life: Systemic Constellations and Serious Illness*. New York, NY: GestaltPress/Routledge, Taylor & Francis 2011. 357 pp \$42.95 7 pp Refs. No Index

Stephan Hausner is a very gifted constellation therapist. While much of his therapy is guided by his therapeutic wisdom and skills, he also appears to be highly intuitive. This combination enables him to hone in on core issues very directly and rapidly. He can then suggest corrective interactions among the constellation participants that are quickly and deeply effective in clearing the issues that have blocked the flow of love and healing in people's lives.

Already in our nonverbal communication, I am searching for an answer to these questions. I try to feel into the patient's situation the way a representative



does. I sense my way into the illness or symptoms, and into the patient's parents. I also form an image of the potential outcome of the work. (p. 216)

In many cases that he reports in this thoughtful and thought-provoking book, Hausner was able to facilitate significant improvements or even complete clearing of physical problems that are normally considered medically incurable. A few examples included in this list are: Crohn's disease, anorexia nervosa, fibromyalgia, anemia and osteoporosis, discontinuing insulin for diabetes and switching to pills, arrested progression of multiple sclerosis, and more.

Explaining the process of understanding and healing physical problems through Family Constellation Therapy, Hausner states:

...illness may be the person's best efforts to manage the circumstances presented by life.

Rather than looking at illness as a problem, a constellation leader remains closer to the perspective of alternative healing practices; each illness is serving a function and represents an attempt to find resolution. From this orientation, the leader focuses on the underlying dynamics and forces that have led to the illness, and the patient gains the trust that is needed to allow these influences to find resolution in the constellation process. (p. 35)

Experience has shown that the first step towards resolving a problem or healing a disease is often the step of taking over one's own share of responsibility. Based on my observations, I would say that the strength of this movement is connected to a readiness to agree to one's parents and family of origin. This 'yes' to parents and family is equivalent to saying yes to life. As a therapist, I regard this as a prerequisite for constellation work. In my experience with constellation work with the ill, particularly in hospitals, if a patient is not prepared to say 'yes' to his or her actual situation, then that person is often not ready or able to take in whatever may be revealed as a resolving movement in a constellation. In such cases, I first work with patient's ability and readiness to say 'yes'. (p. 37)

...When I began, I was very focused on trans-generational entanglements as the central underlying factor in illness and key to resolution. Today, my attention is more with the patient during constellation process, and with those things in the person's basic attitude and stance that might be contributing to illness or affecting the potential for change.

Once, a friend of mine, Dale Schusterman, was in a group as a guest and he commented afterwards that I use the person to change the system, not the system to change the person. I can only confirm this observation. Precisely because we are part of a system, we have influence, albeit limited, on the system as a whole... (p. 48)

Hausner also uses the constellations to clarify the therapist-patient relationship.

The longer I work with systemic constellations, the more attention I pay to my own sensations and the therapeutic relationship. Earlier, I used to concentrate primarily on the patients and their issues; today I focus far more on the pattern of the therapeutic relationship. Particularly at the beginning of the work, I consider the question of how the patient might feel after our work, but also how I will feel after this work. How much strength will it take from me, and how much engagement and attention is the patient willing to contribute? Sometimes, this process leads to the conclusion that therapeutic work is not appropriate or useful at this time. Rather than sending the patient away puzzled and frustrated, I often ask the person to set up a constellation of just two representatives, one for the patient and one for me. This depicts how the patient stands in relation to me, and brings out any potential transference and counter-transference issues. It provides

information about the patient's attitude and readiness to find resolution, and also about what options are open to me as a therapist. (p. 218)

This book is very highly recommended for anyone involved in family constellation therapy.

Reviewed by Daniel Benor, MD
IJHC Editor-in-Chief

Michael Reddy. *Health, Happiness & Family Constellations: How Ancestors, Family Systems, and Hidden Loyalties Shape Your Life – and What YOU Can do About It*. Kimberton, PA: Reddy Works Press 2012. 171 pp. \$16.95 6 pp. Refs and Resources.

Michael Reddy started out as an academic with a focus on business. He shifted to shamanic studies and developed a practice of cross-cultural shamanism, borrowing from Native American traditions and rituals to provide counseling and healing to people of western culture. This book is about the extension of his practice into family constellation therapy.

Michael Reddy has strong gifts of pattern recognition, enabling him to explain how patterns of family traditions develop over the generations, and to identify where in the family history there were traumas that are impacting the lives of the people he helps today. He is also an excellent teacher, explaining with great clarity the cross-generational family patterns that impact people in their current lives, and sharing ways for identifying and resolving problematic issues.

In using this approach, the person who is being helped (I will use the term 'focus person' for brevity's sake) states the issues needing help and then invites other participants in the workshop to stage a representation of her or his family members, including the spouse/partner, their children and the focus person's parents. Previous partners, any children brought into the family through marriage, and all significant others are also included. Workshop participants are not familiar with each other, and very few details are shared by focus people about their families. (To this point, this method resembles the ['family sculpting'](#) approach.)

The constellation therapist asks each of the family representatives how they feel in the starting positions that the focus person has designated. Intuitively, the participants cue into the collective consciousness to respond – often with outstanding accuracy, as acknowledged by the focus person (and their spouse or partner if they are also present). The therapist then suggests various shifts in sculpted positions, asking for feedback from the participants after each shift. Very deep insights are provided by this process.

Example:

Reddy provides a very clear and helpful description of an intergenerational problem and how it was resolved with this method. He goes on to identify various ways in which the representative family can clarify the underlying issues that are impeding the life progress of the focus person.

The client in the constellation had severe migraine headaches. He set up representatives in the constellation including (in the order of setting them up): his grandmother, his father, himself, his grandfather, and his uncle. The uncle had died at the age of four, when he tripped as he was running downstairs. He grabbed one of the banister support posts, which broke, and he fell to his death on the floor below. His mother (client's grandmother) blamed the father for having neglected to repair the post, and he blamed her for not watching the child properly. The anger between the grandparents appears to have blocked them from working through their grief.

In brief, the constellation evolved through a process of acknowledging the loss of this child, with the representatives of the grandparents coming to a reconciliation. The client's migraines were subsequently relieved.

This book is very clear in its descriptions and explanations of the family constellation process. I very highly recommend it for therapists as well as for those who are seeking resolutions to their personal problems that may resonate with family issues – both immediate and from previous generations.

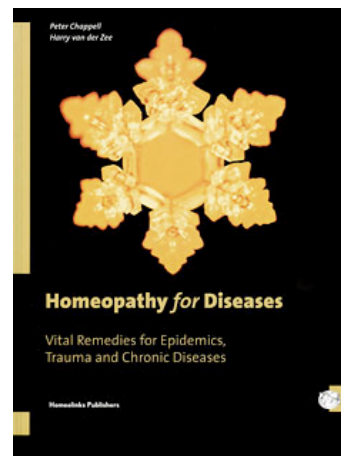
Reviewed by Daniel Benor, MD
IJHC Editor-in-Chief

Peter Chappell and Harry van der Zee. *Homeopathy for Diseases: Vital Remedies for Epidemics, Trauma and Chronic Diseases.*

Haren, Netherlands: Homeolinks Publishers 2012. 400 pp. \$54.40

This is an outstanding, groundbreaking exploration of exciting new approaches in homeopathic treatments. Peter Chappell, a homeopath, was challenged when working in Africa with far too many sick people and too few resources to be able to help with conventional remedies.

Peter Chappell created new remedies, each of which includes the entire spectrum of symptoms of the disease, including the psychological symptoms. His methods for creating the remedies include the invitation for non-human intelligences to assist in their preparation. The resonances that are attached to pill or liquid forms are created through intention rather than with dilution of substances that cause normal people to have some of the symptoms of problems that are treated with ordinary homeopathy. There have been remedies created by human intentionality, which are classified as 'imponderable' remedies. Peter Chappell's remedies differ from these because they include the aid of non-human intelligence. He calls these PC remedies.



Peter Chappell and Harry van der Zee, another homeopathic doctor working in Africa, were faced with too limited resources in Africa to enable to be able to help the multitudes who needed the new remedies. They therefore extended the application of these resonances to attach them to musical CDs and other such media. They report that these other media are equally effective as carriers for the healing resonances.

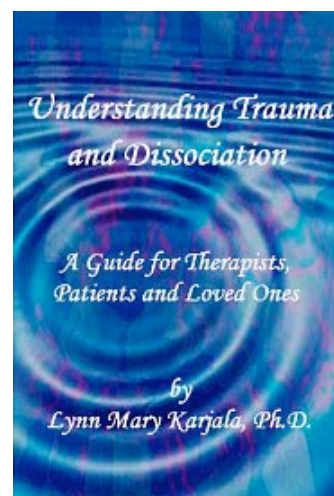
Peter Chappell has been able to create these because he has meditated and prepared himself for years to be able to work with non-human intelligence. He, himself, was highly skeptical about the possibility the remedies could be helpful. However, they exceeded all his hopes and expectations. For instance, people with terminal AIDS were cured within two weeks of taking the remedies. Emotional trauma from wars, rapes and other violence are horrendously prevalent in Africa. Resonances were developed that are very rapidly effective in treating these as well.

A charitable organization called the Amma Resonance Healing Foundation receives all proceeds from the sales of these remedies.

This groundbreaking book will be of interest to anyone who prescribes homeopathic remedies and is open to energy therapies.

Reviewed by Daniel Benor, MD
IJHC Editor-in-Chief

Lynn Mary Karjala, PhD. *Understanding Trauma and Dissociation: A Guide for Therapists, Patients and Loved Ones*. Atlanta, GA: ThomasMax Publishing 2007. 116 pp. Refs. 2 1/2 pp. \$14.95



This is an outstanding book for people challenged with trauma and dissociation, including those who are traumatized, their families and their therapists. A caution, though, for anyone with trauma reading this book: Reading about trauma may stir up any buried traumas in the reader. If you don't have resources and methods for dealing with trauma already, you would do well to read the chapters on dealing with trauma first.

Lynn Mary Karjala shares here an awesome breadth and depth of experience in helping people to sort out the splits that their psyches develop under severe traumas. She has a gift for explaining complex issues in clear, simple terms that are easy to understand. This then helps the reader to comprehend some of the depths of human suffering, and to see, as well, the wonderfully healing methods Karjala finds effective releasing the traumas and restoring the traumatized person to a normal life.

Karjala is quick to point out that splitting off parts of ourselves, which is labeled by psychotherapists and psychiatrists as 'dissociation,' is not something that is pathological, in and of itself. Everyone does this to some degree. Common dissociations you may have experienced might be driving for a period of time 'on automatic pilot,' waking up from wherever your mind had wandered and realizing that you have no recollection of driving during that lapse of focus on your driving. Or you may have behaved in uncharacteristic ways, triggered by unknown stresses, and feel that "this behavior really wasn't like me."

Dissociation helps people not feel uncomfortable and painful thoughts, feelings, experiences and memories. Karjala points out that these are helpful mechanisms in that they avoid the experiencing of distress and overwhelm. In mild or moderate forms, this is called repression. The memories of the overwhelming experiences are buried outside of conscious awareness, in the unconscious mind.

With more severe trauma, in order to protect themselves even more strongly from their overwhelm, people split off that part of themselves which remembers the traumatic experiences, leaving the dissociated part outside of conscious awareness, in the subconscious mind. The dissociated part may contain various aspects of the personality that become unavailable to the conscious mind.

Dissociated traumatic memories remain frozen in the unconscious mind, retaining all the details and intensity of the original experiences that caused them. Because they are buried, they are not processed and released – as happens with many conscious memories. These buried traumas may become triggered by later life experiences, leading to expressions of fear, anger, sadness and other feelings, without conscious awareness of the source for these intense feelings – which often are completely disproportionate to the current life situations that triggered their expression.

When parts of the personality are dissociated along with the traumatic memories, they sometimes take turns in coming forward to interact with other people. The core part of the personality remains the one who is ultimately in charge, although the various parts may at times take over interacting with others.

Karjala explains the various degrees of expression of dissociation and points readers to the Dissociative Experiences Scale (DES) that helps assess the severity of a person's dissociative disorder.

Karjala teaches the use of imagery of a safe house to help people with dissociated parts of themselves to gradually and safely explore and release their buried traumas. Here is a small sample of this imagery:

More or less in the middle of the meadow, I'd like to suggest that you build a house so that the core, and any parts the core invites in, have a comfortable place to stay in when they're in the Safe Place. It's a one-story house, with no attic or basement. It's built on a foundation of granite or bedrock at least 10 or 12 feet thick. There is no back door, and the windows cannot be opened from the outside. When you're in your house in the Safe Place, you are completely safe, and no one and nothing can come at you unexpectedly. (p. 63)

... you might want to put in a bank vault. You've probably seen a bank vault in the movies or on TV or even in real life. It has very thick, strong walls and floor and ceiling, all made of metal. If you open the door and walk inside, what you'll find is that it has whatever kind of storage system is perfect for you. It may have shelves or drawers or bins or lockboxes, whatever kind of storage works best for you. The vault will hold as much as you need it to hold – it never gets full. What you can do is to take painful thoughts and feelings and memories that you're not quite ready to work on yet and store them in the vault. This will keep these thoughts and feelings and memories safely contained, because the vault will hold anything that you need it to hold. By using the vault, you'll also know exactly where these thoughts and feelings and memories are stored when it becomes time to work on them. (p. 64)

In a form of systematic desensitization, she gradually accustoms people to re-experience very mild levels of intensity of their memories and feelings of the traumas so that they can begin to reconnect with the buried, overwhelming feelings. In stepwise fashion, she then guides them to ever greater levels of intensity of re-experiencing the buried traumas. Eventually, they are no longer afraid of these and no longer need to keep them buried.

Energy Psychology methods are also recommended by Karjala for trauma release, such as Emotional Freedom Techniques (EFT) and Seemorg Matrix Therapy. The advantages of these are that they can be used by the person on their own, once the therapist has taught them the methodologies involved. They are available at any time, in any place a person needs them.

This is the best book I've seen on ways to help people who have suffered severe trauma.

I would like to add that in my own experience of working with people who have severe trauma, I find [WHEE](#) is enormously helpful – as another of the Energy Psychology techniques. Here are a few further ways I have found that people can be helped:

1. It is possible to release 'meta-anxieties' and 'meta-fears,' which are the anxieties and fears of being overwhelmed by feelings. Once these are released, it is much easier for people to address the buried memories and feelings. (Possible with any EP and with Karjala's Safe House imagery)
2. In the Healing Room visualization, people can use WHEE (or other EP) to reduce the intensity of the negativity more rapidly than just imagining themselves being in the room – which is a much slower form of releasing negativity.
3. WHEE can be a particularly helpful resource for use in daily life situations that a person finds

stressful or triggering because WHEE can be used discretely, without other people becoming aware that a person is practicing a de-stressing technique.

4. WHEE encourages people to build meta-positives. For instance, people can build confidence in competence to deal with traumatic issues. (Possible with any EP and with Karjala's Safe House imagery)

5. Therapists can release their own secondary trauma with WHEE as soon as they notice it, even during the therapy session – since the tapping can be done discretely.

Reviewed by Daniel Benor, MD
IJHC Editor-in-Chief

Russell Scott. *Awakening the Guru in You: Finding the Answers Within – The Co-evolution Process*. Bloomington, IN: Balboa/ Hay House 2013. 268 pp.

Russell Scott has written an excellent introduction to self-enlightenment. A few of his opening poetic words provide a good taste of what he shares.

Dogma-free Zone

I think we should all have a dogma-free zone
Somewhere in our world.

A place:

Where we can think our own thoughts and listen to own our voice.
Where all beliefs are considered as assumptions until we can directly
experience them for ourselves
Where the "truth" is not considered a four-letter word.

A guru-free zone:

Where we can bow down to ourselves and honour our own wisdom...

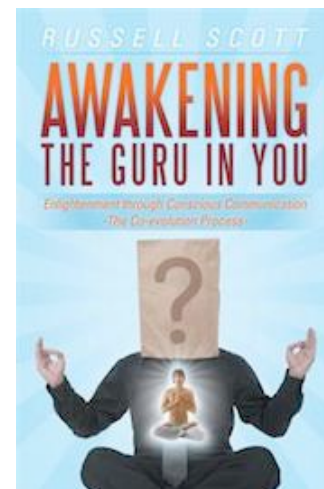
A place where fundamentalists, if they enter, will explode from their own inner bombast.

A spiritual name-free zone...

Where we can look in the mirror without fear and see total
magnificence

A place where, when everything seems to be falling apart,
we can let go
and let it fall into place

Where we can be okay about not knowing anything
and allow ourselves to experience everything . . .
exactly the way it is...



Scott critiques the tendencies people have of attributing wisdom to authority figures other than themselves. He points out that religious leaders and self-proclaimed spiritual leaders often ask us to accept their words of wisdom and guidance without question or criticism. This is often a mistake on our part, because each of us is unique and has our own inner wisdom and guidance – just waiting for us to uncover what is exactly right for us to connect with. No one outside ourselves can say what is precisely right for us. This book is written "...to release us from the prison of religious indoctrination and to offer a superior alternative to the 'dogma guru,' i.e. the real guru within." (p. xix)

Scott points out qualities of gurus who can help us to find our ultimate truth – not by teaching us what

has been right for them or others. Our best value in a guru is learning techniques for arriving at our own inner, ultimate truths.

The Truth is the way reality actually is. (p. 8)

Truth is in the realm of existence. It is real. It is not made up. It has an actuality and authenticity to it. The truth about something is the core of its verity. When we realize what is not true about ourselves, the falseness vanishes. The untruth disappears. On the other hand when we realize the truth of ourselves, the reality comes more into being or more into conscious awareness. (p. 9)

Truth can only be experienced. (p. 12)

Scott discusses awakening to our inner truths and to our authenticity.

Awakening is very much like waking up but waking up in a very unique way. We suddenly become consciously connected to the one that we have always been being (but not conscious of) and the change is noticeable by others. There is an obvious change but we do not change into something else. Actually what happens is that we drop a piece of the personality in which we have been trapped and fall into our true authentic self, becoming more able to present ourselves from this radiant state. What we become is ourselves, not someone else. We become who we have always been being, though not conscious that we have been being. It is simple, exhilarating and revitalizing. (p. 49)

And this is a book that is much more than discussions about authenticity. Scott teaches us how to connect with and explore our inner truths. In some cases we can arrive at these through direct searches. In other cases we need to identify and remove psychological blocks to connecting with our truths.

Scott's method is one of dyadic facilitation, where people take turns for a period of time listening to each other's exploration of their own truths. The facilitator is a quietly accepting witness, not a guide.

In many ways, this method resembles the methods of co-counseling, in which the facilitator is not a therapist but rather an accepting witness to the partner who is doing the inner explorations. Partners in co-counseling take turns exploring their issues with the help of a partner and then facilitating the explorations of the partner's explorations of himself or herself. The goals of co-counseling generally are the clearing of psychological issues. While Scott's method also facilitates psychological clearing, its ultimate goal is to awaken to one's spiritual truths.

Scott also makes the excellent point that spiritual awakening is just a milestone in our inner journey.

It is also important that we adopt and continue an ethical lifestyle and vow to treat others well. All spiritual and religious traditions promote this component. If we do bad things to others in our own estimation, we will feel guilty and, out of this guilt, we will hold ourselves back in life, including being more fully in life. (p. 63)

If this process of en-lifen-ment is not undertaken and we remain satisfied with just having had the awakening experience without cultivating it in the ways I have mentioned, there is the real possibility that it can become lost. (p. 64-5)

This book is heartily recommended for seekers on the path of inner awareness.

Reviewed by Daniel Benor, MD
IJHC Editor-in-Chief

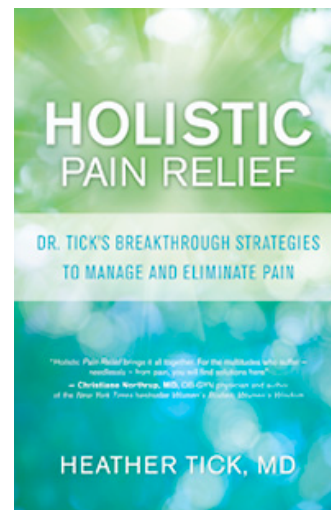
Heather Tick, MD. Holistic Pain Relief: Dr. Tick's Breakthrough Strategies to Manage and Eliminate Pain. Novato, CA: New World Library 2013. 314 pp. Endnotes 32 pp. Resources 4 pp. Glossary 10 pp. Excellent index \$15.95

Heather Tick has been exploring the practice and teaching of Integrative Medicine for twenty years. In this book she brings us a wealth of information on the body's contributors to the experience of pain. She discusses ways that diet, exercise, breathing, sleep, stress, body solutions, healthy habits, supplements, exercise and prescription drugs can contribute to our understandings of and relief of people's pains.

Both caregivers and careseekers will find much of interest and value in this well thought-out book. The extensive references, resources and glossary offer many helpful suggestions for further reading.

In one major area, however, my approach to dealing with pain differs significantly from that of Heather Tick's. She notes that "Pain itself does not have an emotional component." (p. 7) She mitigates this statement when she explores in great detail the contributions of stress and destressing to the analysis of causes of pain and management approaches to dealing with pain – as understood through the physical body. My own experience of helping people with physical pain is that pain is in most cases a messenger from the body about disharmony in body, emotions, mind, relationships and spirit. By identifying and clearing these issues, in most cases the pains are reduced and released. The need for pain medication is also reduced or eliminated. I discuss this in great detail in my book, *Seven Minutes to Natural Pain Release* ([Benor, 2009](#)).

Reviewed by Daniel Benor, MD
IJHC Editor-in-Chief

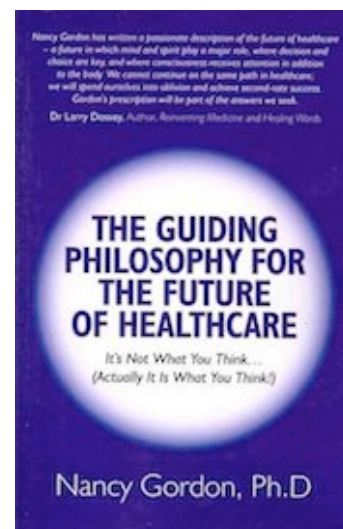


Nancy J. Gordon, Ph.D. The Guiding Philosophy for the Future of Healthcare: It's Not What You Think... (Actually It Is What You Think!). Alresford, Hants, UK: O-Books/ John Hunt 2012. 98 pp. Refs 3 pp. \$14.95 pb; also available as eBook

This is a sprightly little book on wholistic healing, pointing out that optimal healthcare attends to the entire person: body, emotions, mind and spirit. This is an excellent introduction for people wanting to go beyond conventional medical treatments that only address the body – in isolation from the rest of one's being. Here you will find light discussions on mind-body and bioenergy healing, and extensions into healing ourselves as a contribution to healing the world.

In order to change healthcare for the better we all must first change our beliefs about what creates health before we will actually change how we conduct and participate in healthcare. (p. 2)

Healthcare becomes self care when people take responsibility for their own health and well-being. In order for people to take responsibility for their own health they have to understand the role of their thoughts and emotions in creating health and disease. With this "understanding" comes true



prevention. (p. 57)

From a holistic perspective the focus of true prevention must be on supporting health and wellness, not avoiding disease. (p. 58)

Reviewed by Daniel Benor, MD
IJHC Editor-in-Chief

Ilana Yahav, *The best of Ilana Yahav's Sand Art*. DVD. \$15.95
available at <http://sandfantasy.com>

Ilana Yahav is a gifted artist who creates constantly shifting pictures out of sand that is shaped and reshaped with her fingers on a back-lit glass table. The pictorial stories convey moods and emotions, observations on the human condition, love, healing and much more.

Mesmerizing!

Click here for a sample of Ilana's presentations.
<http://www.youtube.com/watch?v=YIOslbqpR5s>



Reviewed by Daniel Benor, MD
IJHC Editor-in-Chief

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